

16. Dhomeer Sya'n ضمير الشأن

- Kuffiyun grammarians calls it ضمير المجهول
- some call it مؤنث for قصة and call it مذكر for شأن

Definition:

- Pronoun at the beginning of a sentence that does not refer to a specific word and its ambiguity is clarified by the sentence that follows
- can be translated as: the affair, the matter, the case, etc

Example هو الله أحد

The pronoun هو in the beginning doesn't refer to anything before. هو refers to الأمر (affair), الشأن (matter), or الحال (state) thus it can be understood as saying: the matter is Allah is one.

Example Hajj:46 فإنها لا تعى الأبصار

Similarly pronoun ها doesn't refer to something specific. هي refers to المسألة (issue) or القصة (story) thus it can be understood as saying: the issue is not the eyes that are blind.

If a sentence has ضمير الشأن, then it is as if there is a question: ما الشأن؟ (what's the issue?)

- Ar-Rodhy Al-Astarobadzy in his book called Syarah Ar-Rodhy

It's called شأن because it comes to clarify an issue. Also called ضمير الحديث because it clarifies a saying. Also called ضمير القصة because it clarifies an incident. Also called ضمير المر because it clarifies a matter. Kuffiyun called it مجهول because it doesn't refer to s/t specific (unknown).

It is used to show importance (التفخيم) and greatness (التعظيم) of the info after the ضمير شأن.

5 conditions of ضمير الشأن

- must be singular 3rd person i.e هو or هي
 - can be مستتر (hidden) eg كان علي عادل
 - can be بارز (seen) either attached متصل eg ظننته الصديق نافع or detached منفصل eg هو الله أحد
 - gender depends on/follows the info after the ضمير الشأن
- always a mubtada or originally a mubtada (cancelled by أفعال ناسخة)
 - can be affected by أفعال ناسخة like أخواتها كان وأخواتها إن وأخواتها ظن (all these enters a Jumlah Ismiyyah & changes its إعراب ie. mubtada becomes اسم كان and changes خبر to منصوب)
 - if a pronoun is suspected شأن but is not a mubtada or originally one then it can't be شأن
- can't be followed with a التابع (eg بدل or عاطفة ، or صفة)
- must be followed by a jumlah
 - can't be مفرد or تركيب or jumlah insya'iyah (non informative)
 - must be jumlah khabariyah (informative) with both musnad & musnad ilayhi
- cannot be referring to something specific before or after it

Extra Info:

- it can be omitted if إِنَّ is used (though rare) eg from hadith: إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمَصُورُونَ
- but some say this opinion is weak
- all agreed that it can be omitted if أَنْ is used eg وَأَخَّرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ